

THE CANDID EXAMINER.

"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH; PROVE YOUR OWN SELVES." —Paul.

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UNITARIAN VINDICATION OF UNIVERSALISM.

The following correct statement, and excellent Vindication of Universalism is said to be from the pen of Rev. F. W. P. Greenwood, a Unitarian minister of Boston, now colleague with the Rev. Dr. Freeman at the stone chapel.

ETERNAL PUNISHMENT.

The doctrine of Eternal punishment teaches, that by far the greater part of mankind enter, after death, into a state of torment as horrible as the omnipotence of an angry God can inflict, as unintermitted as the flow of time, and as lasting as eternity. This doctrine becomes if possible more revolting, when connected with the doctrines of natural depravity and election, which assert that all men are liable to everlasting punishment on account of the sin of Adam, and that only a few who were elected before the foundation of the world, are to be delivered from this curse of their nature, by conversion or regeneration, without any regard to what they may have done or omitted to do, but it is not necessary to give the calvinistic view of the doctrine. In its simplest form it is shocking enough; for in its simplest form it supposes that there are human beings, who, within the rounds of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment through the countless ages of eternity; and that no remorse, no repentance, no desire to return to God and goodness will ever entitle them to the least remission or suspension of this inconceivable woe, nor to the slightest hope that it will ever be mitigated or come to an end.

The few arguments which I have to offer against the doctrine, are to my mind conclusive. They are drawn from the character of God, and from the true design and end of punishment.

We all believe that God is perfectly good, and perfectly wise, and infinitely powerful. Such ideas of the deity do in themselves contradict the notion of endless misery; and I cannot see how any person can hold them all consistently with each other. If God is perfectly good, if he is the very essence of benevolence and goodness, he must have designed the happiness of all his intelligent creatures—he must have designed to make existence on the whole a blessing

to all on whom he has bestowed it. If he is perfectly wise he must have adopted the best method for securing such a result. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn from the unquestioned premises and to be as sure and sublime as the holy attributes which furnish them. How can a being who is goodness itself, form a creature who shall be even liable to everlasting wretchedness and curse it with a life, which, with the exception of a mere point or two of time on this earth may be to it an agonizing and intolerable burthen forever? It is impossible. And if he intends the happiness of every creature, and yet that happiness is not at least affected, he must be deficient in wisdom and power; deficient in wisdom to plan the means, and in power to produce the end.—Should it be asked, why there is any pain or suffering whatever in the world; why all men are not to be always and entirely happy without any liability to sin or misery; the answer is, that the scheme of providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and so long as there is a great and ever increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing.—Should it be said, on the other hand, that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good.—It is answered, that it is impossible to conceive how the infinite misery of the majority is to bring about the greatest sum of felicity; and further, that if the system of Providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the creator is to that person a partial and malignant being; for what is it to him that the rest of creation are happy so long as he can never share their happiness. Hap-

pineness cannot be of this transferrable nature. That God may be infinitely good, he must be good to every creature which he has made: and he cannot be good to every creature if he even places one of them in danger of everlasting misery -- From the acknowledged attributes of God therefore, I draw the conclusion that the doctrine of eternal punishment must be false.

We may arrive at the same conclusion by considering the true nature and design of punishment. Punishment is the infliction of pain, with the intention of producing reformation. If it be not conducted with this intention, it is revenge. We say then that no other punishment can be employed by the all merciful God than corrective punishment. Like the figure of Janus it must have two faces; and while one of them looks back on the offence, the other must look forward to the reformation of the offender. A purely merciful being cannot make use of punishment which is merely vindictive. By inflicting pain on account of the commission of evil, he must intend to correct the cause of that evil. If, with the intention of correcting, he does not at last correct it, he manifestly wants the power of effecting his end, and is no longer omnipotent. And as evil is corrected, the subject of correction must become virtuous, and consequently happy; for to say that the cause is removed which produced misery and called for correction, and yet that the misery will remain, is an absurd contradiction; it is to say that the individual has returned to virtue, without experiencing its necessary and constant influences and effects. In short, the very idea of corrective punishment contradicts the supposition of its eternity; and corrective punishment alone is consistent with perfect wisdom and goodness.

I know that it is common to say, that outraged justice demands the infliction of punishment without regard to correction. It is an abuse of the word. Justice demands nothing which is inconsistent with goodness. -- What indeed is the justice of the Supreme being, if it be not the designs of his infinite goodness directed by his infinite wisdom, and accomplished by his infinite power?

Universalist Magazine.

The general convention of universalists, met agreeable to adjournment, Sept. 19, 1816. Six sermons were delivered during the session. The following societies were taken into fellowship, the first society of universalists in Newfane, the first society in Andover, Clarendon and Shrewsbury, Vt. Bro. J. S. Green, T. J. Whitcomb, J. Ward, and L. Moore were received into fellowship as ministers of the gospel. Intelli-

gence from different societies and from the cause of truth in different sections, was pleasing and interesting.

The following is extracted from the circular:

Before we close this communication, you will permit us, brethren, to call your attention, and if possible to fix your attention, upon some things, which we deem most intimately connected with the future progress, at least, the most rapid progress of our order.

If we look back upon the way in which God has led us this forty or fifty years past, we are constrained to say, in the language of Samuel, "hitherto the Lord hath helped us." The means exerted have evidently, been inadequate to the extensive spread of the doctrine we advocate, a circumstance which obviously indicates not only the approbation, but the aid of heaven. With but little claim to talents, to learning, or to reputation, in the estimation of the public, "one has chased a thousand, and two put ten thousand to flight." The Lord has "given us room," and we already in a great measure, "possess the gates of our enemies." Our cause is good, our numbers are respectable, our prospects are flattering. Much has already been done to "bind the strong man armed, and to spoil his goods," but much more remains to be done. The very citadel of the enemies of universal grace, must be taken and demolished. To accomplish this, great and fearless, and prudent exertions are necessary. We live in an age distinguished above all others for intelligence and activity, enterprize and improvement. A universally stirring spirit is abroad in the earth. New lights in the sciences in arts, in governments, and in morals, are perpetually bursting upon society. The religious world, to use the language of the poet, is "tremblingly alive all o'er." Seas and lands are traversed to make proselytes to a system of doctrine revolting to every generous sentiment of the human soul. The fears, and hopes, and purses, both of the rich and the poor, are adroitly laid under contribution by those who "limit the holy one of Israel." Under such a state of things, it ill becomes the advocates and friends of Universal grace to be careless and slothful. No, brethren, we must act up to the spirit and enterprize of the age in which we live. We must nullify the saying, which has too long been true, "The children of this world are wiser in their generation than the children of light."

Let us then, wake up all our powers, marshal all our means, and with one united, mighty ceaseless effort, "strive together for the faith of the gospel." Let an increased attention be

paid to the sessions of the general convention. Let no preacher be absent, unless through absolute necessity. Let every society send a representative, or at least, a letter stating in detail its condition. Let all committees, and especially those appointed to visit associations, without fail make a faithful report, either in person, or by communication. Let a more general and liberal patronage be given to our periodical publications. These may be made powerful vehicles of truth to the world. Let every believer contribute as generously as his circumstances will possibly admit, to the maintenance of public worship; and be particularly careful to patronize and encourage the younger preachers. They, so far as instruments are available, are our chief dependence. Finally, brethren, let us be "constant in prayer, fervent in spirit serving the Lord in all holy conversation and godliness."

Per Order,

S. STREETER.

LETTER TO ELD. KENDAL.

Rev. Friend, agreeable to promise I give the reasons I have for the belief of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. We read the Lord reigneth let the earth rejoice; and we are informed by the scripture that this Lord is Wisdom, Power, Justice, Holiness, Truth, Mercy, and Love, and that in him is no variableness, or shadow of turning. If this is the true character of him that doeth his pleasure in the Armies of Heaven, and among the children of men, and none can stay his hand; well may we rejoice, as we may rest assured, that those perfections, have, do, and ever will act in unison: that no one of them can sleep, while others wake.—This opens an extensive field for reasoning, but vain reasoning all unless sanctioned by the word of Truth; and when I shall have stated man's agency according to my understanding of it, then I will turn to the scripture.

That man is a moral agent, is self-evident, that his agency is limited I know not as any deny; and that this moral agent is endowed with an endless desire after happiness; but we read that man or the creature was made subject to vanity, not willingly; and we also read that man's best estate is vanity; therefore we find man through folly, or vanity, seeking happiness, where it is not to be found, and by so do-

ing, bringing on himself misery and subjecting himself to punishment, for not seeking happiness in the way pointed out by his Creator, and for not rightly improving the talents and gifts bestowed on him; but that punishment was and ever will be for the glory of Deity, and to reclaim the creature from his errors, the perfections above named of the Supreme, indicate; and the scriptures plainly declare it (according to my understanding of them.)

The apostle Paul exhorts Timothy, that, supplications, prayers, intercessions, and giving of thanks be made for all men; and the reason why they should be made, are, for this is good and acceptable in the sight of God our Saviour: who will have all men to be saved, and come unto the knowledge of the truth. For myself I believe that Paul never would have exhorted Timothy to pray and give thanks for the salvation of all men, if it was never to be brought about, and that Paul knew the full extent of gospel grace and salvation, as well as any other man, ever did, or will; I have reason to believe, from the manner in which he came by that knowledge. One of the first founders of the Methodist Society says in the discipline, if you pray for that you neither desire to attain, nor believe attainable, pray you not as a fool prayeth? And that Paul firmly believed, and preached the final holiness and happiness of all intelligent beings, I believe his epistles to the Churches teach; I hold holiness and bliss inseparably connected, as also sin and misery. Ephesians 1st 9th and 10th we read, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. I understand this to be the will and purpose, of him of whom it is written; he worketh all things after the counsel of his own will, and let the conditions (on the part of man) be what they may, it is equally his will that they should be complied with, in and through our Mediator, Jesus Christ the righteous—for he declares, he came to do his Father's will.

We find written in Collossians 1st 16th for by him were all things created that are in Heaven, and that are on earth, visible

invisible whether they be thrones, or dominions, or principalities, or Powers: all things were created by him and for him; this creating for him I understand to be the same as gathering together in one, all things in Christ, as noted above from Ephesians, and not the casting off of part to endless misery, as taught by many, for we read, that for his pleasure they are and were created; and also it is written, as I live saith the Lord I have no pleasure in the death of the wicked—And in the 19th and 20th verses, we read, For it pleased the Father that in him should all fulness dwell, and (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in Heaven. I understand this last cited passage the same in substance as the mystery of God's will declared by Paul in Ephesians, in this, it is called reconciling unto himself, in that, gathering together in him, and I understand, that when all things shall be so gathered, and all things so reconciled: then will the pleasure of the Father be accomplished, and not until then, which pleasure is declared to be that in him should all fulness dwell, as it is written I in them they in me.—And that these things must be done, I understand from reading Cor. 1st 15th 23d And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all—And that this subjection into which all things are to be brought is the same in Nature and substance, as that whereby the Son is to become subject to the Father, is plain to me from the reading of the text, and from the texts before noted; and also that he, that is Jesus, must so subdue all things unto him, before he can possibly deliver up the Kingdom, otherwise the purposes for which he, the Son, was sent into the world, and for which he came into the world as declared in various passages of scripture will never be accomplished, and the will of God never be done. But that the will of God must eventually have place, and all intelligent creatures be subject alike unto the Father, there is not the least shadow of doubt in my mind. I do not say that I do, but that how abundant reasons a man so believing has to adore, praise, and

give thanks, that he is made a man; let his condition be ever so mean, that God in his justice, wisdom, power, holiness, mercy, truth and love, has so ordered, that the desires of the saints cannot be granted in full and the joy of angels full, until repentance is granted unto all and that the songs of praise and thanksgiving in Heaven can never be in full harmony while one voice of all intelligent beings is lacking, and that the Redeemer's Kingdom shall be full, a kingdom worthy and only worthy of the God of the universe to sway the scepter over, throughout the endless ages of eternity, and that our Father that is in Heaven may of his abundant grace accomplish this so desirable work in his own way, and in his own appointed time, is the prayer of your sincere friend,

FRANCIS BEEWER.

Rev. Mr. KENDAL.

A FAITHFUL DOG.

Napoleon used to relate that, after one of his great actions in Italy, he passed over the field of battle before the dead bodies had been interred. "In the deep silence of a beautiful moonlight night," said the Emperor, "a dog, leaping suddenly from beneath the clothes of his dead master, rushed upon us, and then immediately returned to his hiding place, howling piteously. He alternately licked his master's hand, and ran towards us; thus, at once solaciating and seeking revenge. Whether owing to my own particular turn of mind at the moment, the time, the place, or the action itself, I know not; But certainly no incident on any field of battle ever produced so deep an impression on me. I involuntarily stopped to contemplate the scene. This man, thought I, perhaps has friends in the camp or in his company; and he lies forsaken by all, except his dog! What a lesson nature here presents through the medium of an animal! What a strange being is man! and how mysterious are his expressions! I had, without emotion, ordered battles which were to decide the fate of the army; I had beheld with tearless eyes, the execution of those operations, by which numbers of my countrymen were sacrificed; and here my feelings were aroused by the mournful howling of a dog! Certainly, at that moment, I should have been easily moved by a suppliant enemy; I could very well imagine Achilles surrendering up the body of Hector at the sight of Priam's tears."—*Las Cases*, vol. ii. p. 8.

Said the Emperor, vol. iii. p. 40. "What

mischiefs have we not done; what good might we not have effected?" That is, France and England.

Napoleon, beholding the pitiful dog, is awakened to reason and humanity. What distraction and delusion led on the Emperor to desolate countries, and destroy thousands of his fellow men! The same delusion and distraction has led others in the same way. Had men the good will of a dog towards his master, would not wars and fightings soon cease to the ends of the earth? O let me have the compassion of a dog, rather than the cruel inhuman protection of a tyrant! Let me die, and have a dog for my friend, rather than live with those whose tender mercies are cruel; whose savage bosoms have no pity.

Universalist Magazine.

From the [Hartford] Religious Inquirer.

VULGAR ERRORS CORRECTED.

God is Angry with the Wicked every Day.

This fabricated text is frequently alleged in proof that unregenerate man has no reason to rely on God, or expect the least favor from his hand; but Paul says, *when we were yet without strength, in due time Christ died for the UN-GODLY.*" and again, *"but God COMMENDETH his love toward us, in that, while we were yet SINNERS, Christ died for us."* If God be angry with the wicked every day, how could he send his Son to save them from his own wrath, or commend his love toward them, in the apostle delegated to do his will? If he cherish anger toward sinning man, his condition must be eternally wretched, for God is unalterable, *without variableness, or shadow of turning.* Love cannot be commended, unless it be possessed; then God loved sinners before he sent his Son for their salvation, and his mission was a commendation of that love he eternally felt towards his disobedient, his revolting children.

Psalm vii. 11, is supposed to be the perverted text.—Though the words at the head of the article are found in this place, it should be known, that *with the wicked* is not in the original, and that it has no better authority from this verse, than any comment of prejudiced man.—If the inspired penman wished to say God is angry with the wicked every day, he was not deficient in words, but could have said it without the help or addition of translators. If he did not say God is angry with the wicked every day, what right had our translators to say it for him, and to claim that their interpolation is on his authority? If any quote the scriptures, let them do it correctly, but let no one palm his opinions or additions on the public as the word of God.

NAPOLÉON'S GRAVE.—Around the secluded spot, the romantic and picturesque prevailed in a high degree. It is situated in a green valley, well planted with umbrageous trees and beautiful shrubs. Five willows droop over the blank tablet, and waving in the breeze, throw alternate light and shade on this unlettered monument, rustling, at the same time, in a sort of mournful cadence. On the left side of the grave are peach trees, which bear fruit; and a spring, as bright as crystal, glides on the outside of the railing which is about the tomb, and itself encompassed by a hedge of geraniums.—A sergeant and a private are placed here on guard, and have orders to prevent people from gathering leaves, and cutting pieces of the willow trees. I had intended to write a line by way of epitaph, with my pencil, on the stone, but the thing was impossible. My attempt was resisted, and I had some difficulty in obtaining a small piece of one of the trees, but was freely allowed to gather some of the peaches and the geranium, the hue of which reminded me of the ribband of the Legion of Honor, founded by the deceased, and elevated by the blood of so many a battle-field. I now prepared to depart, when an incident of some interest arrested my steps for awhile. A young and pretty French lady approached, and was soon leaning in a pensive attitude over the railing before described, with her eyes in tears, bent over the grave which it enclosed. She was one of a party of natives of France, who had landed from a ship in the bay, to visit this memorable sepulchre. Her companions speedily arrived, and after a look or two persuaded her to quit the spot, to which she seemed almost immovably attached. The only male in the party evinced that trivial regard which signalizes the character of his countryman. He shrugged up his shoulders, and as they fell again, uttered something illustrative of the shortness and uncertainty of human glory. Then, (speaking of the island) he said,—*Ma foi, c'est un endroit execrable.* The young lady remained without speaking all the time, and in a few moments I lost sight of her. I now regained my ship, and made sail for England; but the barren rock, lone grave, and weeping girl, have ever since been in my thoughts.

Chataque Association.

This association met at Jamestown, Wednesday, Sept. 6.; heard four sermons, appointed committees to visit the Associations and the general convention, and adjourned at Fredonia, on the first Wednesday in Oct. 1827.

The circular accompanying the minutes most justly blames inattention to procure the means

the gospel ; negligence of societies to fulfil their engagements to the preachers ; want of attendance on the stated ministry, and neglect to comply with the doctrine of God, both in heart and life. Oh, may fervent prayer be made by all the friends of Zion, that these evils may be remedied, and godliness become the glory of our day.

CANDID EXAMINER.

"WHAT IS TRUTH."

MONTROSE, NOVEMBER 6.

1. We may safely believe in one God and spiritual father, denominated the father of the spirits of all flesh, and that he is infinite and unchangeable in all his attributes, and that he did create all things by Jesus Christ and for him : but we are not bound to believe that all things were created out of nothing lest this should presuppose that all will return to nothing again in the final end, as we may safely believe that any thing which has a beginning of existence in the most strict and essential sense, can never have eternity connected with such existence, as eternity has no beginning.

2. We may safely believe that the great plan of gospel grace originating in infinite wisdom, must completely answer every purpose of the divine mind, in the salvation of every object of divine compassion. So of course, if any are finally lost, they must be such as God had never any pleasure to save, for he certainly knew how to answer the pleasure of his own mind in his plan of infinite wisdom, so as not to be frustrated by men or devils.

3. We may venture firmly to believe, that a creature who was ever an object of salvation or divine compassion while a sinner, will, as long as he remains the same sinner, be the same object of mercy with God as certain as he shall remain the same fountain of goodness.

4. We may also believe that Jehovah's plan of infinite grace, is as much above all that men or angels can do, as his ways are above our ways, inasmuch that no way of man or angel can place a sinner out of the reach of the power of grace to save him.

5. We may also truly believe that no conditions contained in the plan of grace is of such a nature as to leave it possible for God to be finally disappointed for want of a fulfilment ; but if eternal salvation depends on the fulfilment of any conditions contained in the plan of grace, these conditions are sure to be fulfilled through certain means annexed to the plan, directed by infinite wisdom, and are sure to have the desired effect in the day of God's power, and in such a manner as not to destroy any constituted liberty of moral beings.

6. By our own experience, we seem bound to believe that we are moral accountable beings and that when we are tempted, we are then in a state of trial or probation : but if we then yield to temptation and sin, we immediately know an other state, which is a state of retribution or judgment, in which we feel the lashes of a guilty conscience. But if we do not sin when tempted, when this is over, we are at peace within. Thus our time through life is divided. Gospel repentance, however, frees men from condemnation through Jesus Christ our Lord.

7. We must believe in the Holy Ghost, which by rays of heavenly light from the father of light, reproves the world of sin, of righteousness and of judgment, and comforts all who are truly penitent.

8. We must believe in Jesus Christ, which implies more than a speculative belief that there was such a man as Christ who died on the cross —to believe in Jesus Christ agreeable to the requirements of God, is impossible unless we

dwell in the spirit of his grace by a spiritual communion.

9. We must believe in his holy catholic church and the spiritual (more important than the outward) communion of all its members with each other and with Christ their head, also with angels and the spirits of just men made perfect.

10. We may believe that as Christ the head is invisible, so also is his true church as to the outward, it cannot be known by any outward ordinances, for every member of Christ's church receives a new name which none knows but himself, and Christ in God: *He knows his church and is known of his.* We may therefore reasonably infer that there may be many who are outwardly connected with the different visible churches which are remonstrating against each other, who possess the spirit of Christ and are connected to his true invisible church by a spiritual communion; and also that there may be some or many in each of these outward churches who are hypocrites, or deceived and do not belong to the true church of Christ.

11. We must acknowledge the doctrine of regeneration as taught in the scriptures, and that he who is truly regenerated will put his whole spiritual trust in his Saviour and not on any mere man or number of men. He knows the Shepherd of his soul, that great shepherd that gave his life for his sheep, that can teach and support all who belong to his regenerated flock.

12. We must own that it is necessary to watch and pray continually lest we enter into temptation. But we must not be like the hypocrites in our manner of praying; for they pray to be heard of men, and make long prayers to be seen of men in their Synagogues and in the corners of the streets. But when

we pray it must be in the closet of our hearts with closed doors—there is the proper place to pray to him who hears in secret. As he speaks to us in a still small voice, so ought we to speak to him: for he is not deaf nor has he gone a journey, but is near to every one of us, for in him we live, and move and have our being.—If we would only feel after him in a meek and lowly manner, we shall find him at the very door of our hearts.

The Hudson River Association of Universalists,
Met, according to adjournment, at Danbury, Conn. on Wednesday, Sept. 13. Br. S. Glover was chosen moderator, and Br. J. S. Thompson, clerk.

Six sermons were delivered during the session, by Brs. Thompson, Kneeland, King and Hagadorn, to large and very attentive congregations; and many young persons were dedicated to the Lord, and several baptized. The business of the council was conducted with the greatest order and harmony; the doctrine of God our Saviour was happily inculcated, peculiarly in its energetic influences on the moral and religious character of its professors, and several resolutions passed in the council, tending to improve the discipline, and consolidate the cause of Christian Universalism in the state of New York.

Whilst the fellowship of the association was cheerfully granted to Br. Wm. Hagadorn, it was with painful reluctance suspended from our former brother, Mr. Richard Carrique, until the next meeting of the Universalist Convention of the state of New York.

The association unanimously received the resolutions recommended by the last meeting of the Universalist convention; formed a constitution, which subjects the moral discipline of societies to the inspection of the Association, and both parties to the final decision and pastoral vigilance of the state convention; so that a happy union, co-operation, and general improvement will result, and the cause of the common salvation yet flourish and blossom as the rose.

MOUNT ARARAT.

Nothing can be more beautiful than the shape of Ararat; nothing more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts. No rugged features—no unnatural prominences. Every thing is harmony;

and all combines to render it one of the most interesting objects in nature.—Spreading originally from an immense base, the slope towards its summit, is easy and gradual, until it reaches the region of snow, where it becomes more abrupt. As a foil to this stupendous object, a hill rises from the same base, similar in shape, and in any other situation entitled to rank among high mountains. No one since the flood seems to have been on the summit of Ararat ; for the rapid ascent of its snowy top appears to render the attempt impossible. No man, certainly, has ascended it in modern times. When the adventurous Tournesfort failed, it is not probable that any one else succeeded.—*Asiatic Journal*.

BEAUTIFUL EXTRACT.

What was the text of the first preachers of the Gospel of Christ ? Why, glory to God in the highest heavens, and on earth peace and good will among men. This is the elegant and energetic saying, which comprises the sum and substance of the gospel of God. This, and this only, is the message which all Christ's pastors or shepherds bring to men. He, who, while professes the religion of Christ, disturbs society by his preachings or writings, who excludes from the salvation of God, all who hold not his religious or political creed, never knew the nature of the gospel, and never felt its power and influence. How can religious contentions, civil broils, or open wars, look that gospel in the face, which publishes nothing but glory to God, and peace and good will among men ? Crusades, for the recovery of a holy land, so called, (by the way, latterly the most unholy in the map of the world) and wars, for the support of religion, are an insult to the gospel, and blasphemy against God !

Dr. Adam Clarke.

POETRY.

From the Universalist Magazine.

GOD IS LOVE.

Through the creation's wide expanse,
The smiles of love appear ;
While distant orbs, with twinkling glance,
My drooping spirits cheer.

The morning sun, that wakes the day,
Proclaims that God is love ;
His gentle heat, his piercing ray,
Invite my thoughts above.

Tis love that moves his shining ear
To noon's majestic height ;
And love calls forth each brilliant star,
To decorate the night.

And when the moon's mild face appears,
Love crowns the queen of night ;
It ev'ry hill and valley cheers,
With innocent delight.

When lovely spring, with flow'ry wreaths,
Comes on young zephyr's wing,
And ev'ry bird soft music breathes,
Tis love that makes them sing.

Love breathes in ev'ry wind that blows,
And sweetens all the air ;
Meanders in each stream that flows,
Inviting pleasures there.

Love blossoms in the forest trees,
And paints each garden flower ;
Gives honey to the laboring bees
In ev'ry sunny hour.

Love brings the golden harvest in,
And fills her stores with food :
It moves ten thousand tongues to sing
Of Universal good.

DEATH OF AN INFANT.

By Mrs. Hemans.

Death found strange beauty on that cherub
brow,
And dash'd it out. There was a tint of rose
On cheek and lip :—he touched the veins with
ice,
And the rose faded. Forth from those blue
eyes
There beam'd a wishful tenderness, a doubt
Whether to grieve or sleep, which innocence
Alone may wear. With ruthless haste he
bound
The silken fringes of those curtaining lids
Forever. There had been a murmuring sound
With which the babe would claim its mother's
ear ;
Charming her even to tears. The spoiler set
His seal of silence. But there beam'd a smile
So fixed and holy from that marble brow,
Death gaz'd—and left it there ; he dar'd not
steal.
The signet-seal of heaven.

ANECDOTE.

An Irishman, in Bath, was joked rather severely by a Calvinist, about his Catholic religion. O'fath, said he, there is not so great a difference between Catholics and Calvinists : only when a Catholic defrauds any one, he repents and pays fourfold ; but when a Calvinist repents of a fraud, he restores nothing, but keeps what he has got.

Q